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wisdom of the ascetic life, came in the seventh century to be adopted by Christians and Mohammedans alike, doubtless at first serving as an aid to meet the strong Zoroastrian prejudice against the practice of asceticism. Jodasaph, the prince converted to the Christian faith and living in peace of mind as a Christian hermit, has nothing in common, save the name, with the Bodhisattva prince becoming a Brahman ascetic only as a preparation for his enlightenment as the Buddha. It is farfetched to view the mistaken reception of Josaphat into the martyrology as the unwitting canonization of Buddha himself.

In his lecture on the Religion of the Teutons, Mr. Amandus Johnson has so much to say on Norse mythology that only three pages are devoted to other features characteristic of this interesting form of religion.

The lecture on Zoroastrianism, by Dr. Rowland G. Kent, is illuminating, but a certain amount of repetition might have been avoided by saying in the first part of the lecture all that was known of the religious career of Zoroaster.

Dr. Walter W. Hyde has a chapter on the Religion of Greece comprising no less than seventy pages, but so interesting that the reader does not begrudge the amplitude to which the original lecture has been expanded. When on page 245 he ventures the statement, "The idea that the gods cared for men was a late conception," he is not so near the truth as when on page 250 he says, "Sacrifices and prayers were intended not so much for expiation as for asking and acknowledging blessings received from the gods. When in sickness or danger, the Greek made his vows, and, on recovery or escape, he religiously paid them."

Dr. George D. Hadzits, notwithstanding his too great readiness to see in all higher Roman deities the developed forms of low animistic numina, has a finely written chapter on the Religion of the Romans. Many will find it the most readable chapter of all.

CHARLES F. AIKEN.

The Apocalypse of St. John. By Rev. E. Sylvester Berry, Columbus, Ohio: John W. Winterich. Pp. 229.

No matter how rich a devotional literature any language may possess, there is, after all, nothing which can supersede the Written Word of God in its ability to edify the faithful. He

who studies the Scriptures with faith and with submission to the judgment of the Church will find in them a well-spring for his spiritual life. That English-speaking Catholics have not used this source of power to its fullest extent is due, perhaps, partly to a reaction against the bibliolatriy of the Protestantism with which they are surrounded, and has undoubtedly been due in large measure to the lack of an adequate expository literature. Father Berry's book helps to overcome the latter difficulty at least so far as the Apocalypse is concerned.

He tells us at the outset that this "is not intended to be a complete exegesis of the Apocalypse" (p. 13) and the Scripture student sometimes feels that he would like fuller explanations than are here given, but in it the scholar has pointed out to him a method of study which will enable him to dive more deeply into the mysteries of this great Book, while the layman or the priest who is merely seeking "a better understanding of those obscure prophecies in which the Holy Ghost foretells the vicissitudes of the Church and its final triumph over all enemies," (*ibid.*) will find it.

Father Berry has abandoned the usual division of the Apocalypse into Prologue, Seven Visions, the Epilogue, and, instead, offers for our consideration a tri-partite division of the whole work. "Part I. From the Days of St. John to the Opening of the Abyss." "Part II. From the Opening of the Abyss to its Closing," and "Part III. From the Closing of the Abyss to the End of the World." This division he feels, constitutes an harmonious whole and makes the vision of St. John "correspond to three successive periods in the history of the Church and furnish a prophetic history that extends from the time of St. John to the final triumph of the Church in glory" (*ibid.*).

Thus his main thesis is that the whole work is one continuous vision—not a series of visions. The difficulty and obscurity of many passages is due to the fact that St. John "does not intend to give us a detailed prophetic history of the Church, (p. 8) but "must give in a few pages a résumé of many centuries" (*ibid.*).

It would not be possible to take up in detail the author's explanations. Their orthodoxy is attested by his own unfeigned submission "to the unerring judgment of the Church" (p. 11), by the well-known learning of the *Censor Deputatus* who read it, and by the *Imprimatur* of Bishop Hartley of Columbus.

It is a book which should be widely read and will, we hope,

lead to a more general knowledge of this wonderful portion of the Word of God which, intended as a "revelation," has too often been the means of confusion because of the lack of an interpreter. A series of short, popular commentaries such as this one, which would cover the whole range of Scripture, or the New Testament at least, would be a most valuable addition to our devotional and exegetical literature. Father Berry has put all of us in his debt by the high standard he has placed before us. We trust that he, or others equally competent, will give us more volumes on the same order.

FLOYD KEELER, A. M., S. T. B.

Etudes de Critique et de Philologie du Nouveau Testament. par E. Jacquier. Paris, Téqui, 1920.

This excellent volume represents a welcome supplement to the author's brilliant work, "Histoire des livres du Nouveau Testament" and furnishes a splendid summary of the latest critical and philological achievements in the field of New Testament Scripture. After a lucid treatment of general introductory questions, the latest literature on the Gospels, the Epistles of St. Paul, the Acts, the Catholic Epistles and Johannine writings is subjected to a careful analysis. The final chapters deal with the canon and the text of the New Testament.

The result reveals a tendency especially in Germany, England, and France, to consider the New Testament in the light of the "mystery religions" and to submit hellenistic influence on the New Testament writers. The well-considered conclusions of the author compel consent in nearly every particular. The common exaggerated view that the New Testament language is the ordinary dialect of daily conversation is modified to the correct statement: the language of the New Testament, as a whole, is the language of the writers and authors of the New Testament-times. The "Semitisms" of the New Testament are more correctly termed "vulgarisms," which form an integral part of the hellenistic idiom. But the author, on the question of St. Paul's relation to Greek literature and rhetoric, denies the "souvenir de la diatribé stoïcienne" in the writings of the Apostle and ventures the conclusion: "ces procédés sont ceux de sont argumentation" (491), he will hardly find general consent. Although one must disagree with, *e. g.*, Norden's fantas-